

DAVIDS

PETITION.

IN LARGED BY

ALEXANDER SPICER.

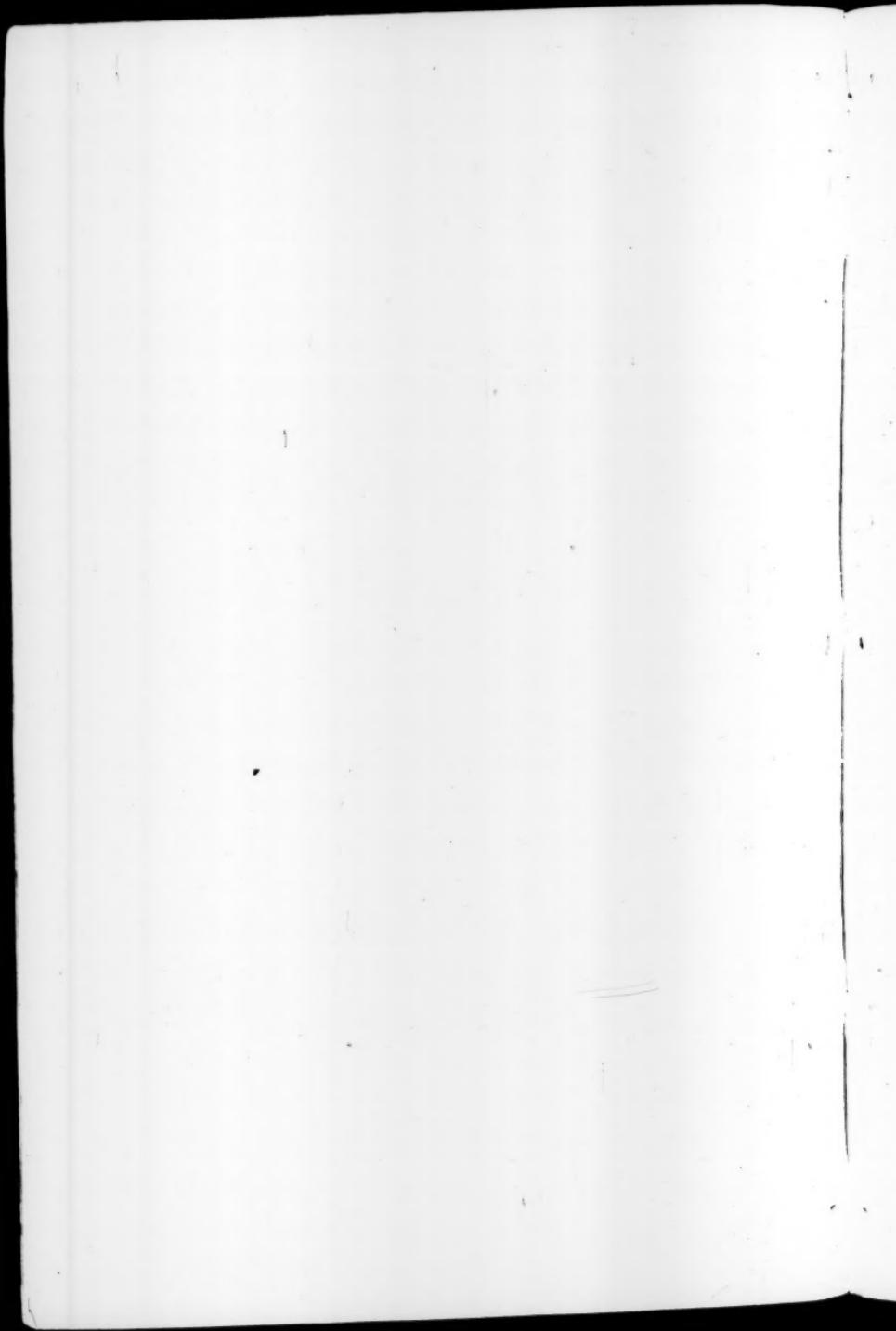
Iob 7. 20.

*I haue sinned, what shall I doe unto
thee, O thou preseruer of men? why
hast thou set me as a marke against
thee, so that I am a burden to my
selfe?*



LONDON,

Printed by T.C. and B.A. for Robert
Wilson, and are to be sold at his shop
in Holborne at Graies-
Inne-gate. 1616.





TO THE
HOPEFULL AND
NOBLIE-DESCENDED
YOVNG GENTLEMEN,
my vndeserued friends, M. *Charles*

Blount: sonne and heire to the
right Worshipfull, Sir *Richard*
Blount, Knight, of Maple-
durham, in the Coun-
tie of Oxon:

AND TO MASTER
ROBERT BOWYER,
ONELY SONNE TO THE
right Worshipful, Sir *william*
Bowyer, Knight, of
Deynham:

ALEXANDER SPICER
wisheth that happineſſe which
this life and that other, which
that other affordeth.

hi
ui
fr
lij
gr
ca
(y
pr
fr

TO MY LOVING

Kinsman, Master Timothie Lee-

uing of the Inner Temple,

Esquire.

SIR,



Know there are Scilicet inge-
some (which de- nium mores,
mand concerning prudentia
me as Nathaneel ^{rerum ante}
did of Nazareth, ^{pitos?} John 1.46.
Can there come

any good out of

him) who would haue me with Da- 2. Sam. 10.5
uids shauen seruants, stay and abstaine
from speaking much more from pub-
lishing any thing, vntill my beard bee
growne. I ingeniously confesse, that be-
cause like Elihu, I am very young, Job 32.6.
(yea so young, that I can bee but an ap-
prentice in the Lords house) I was a-
fraid to shew my opinion, but how

A 3 could

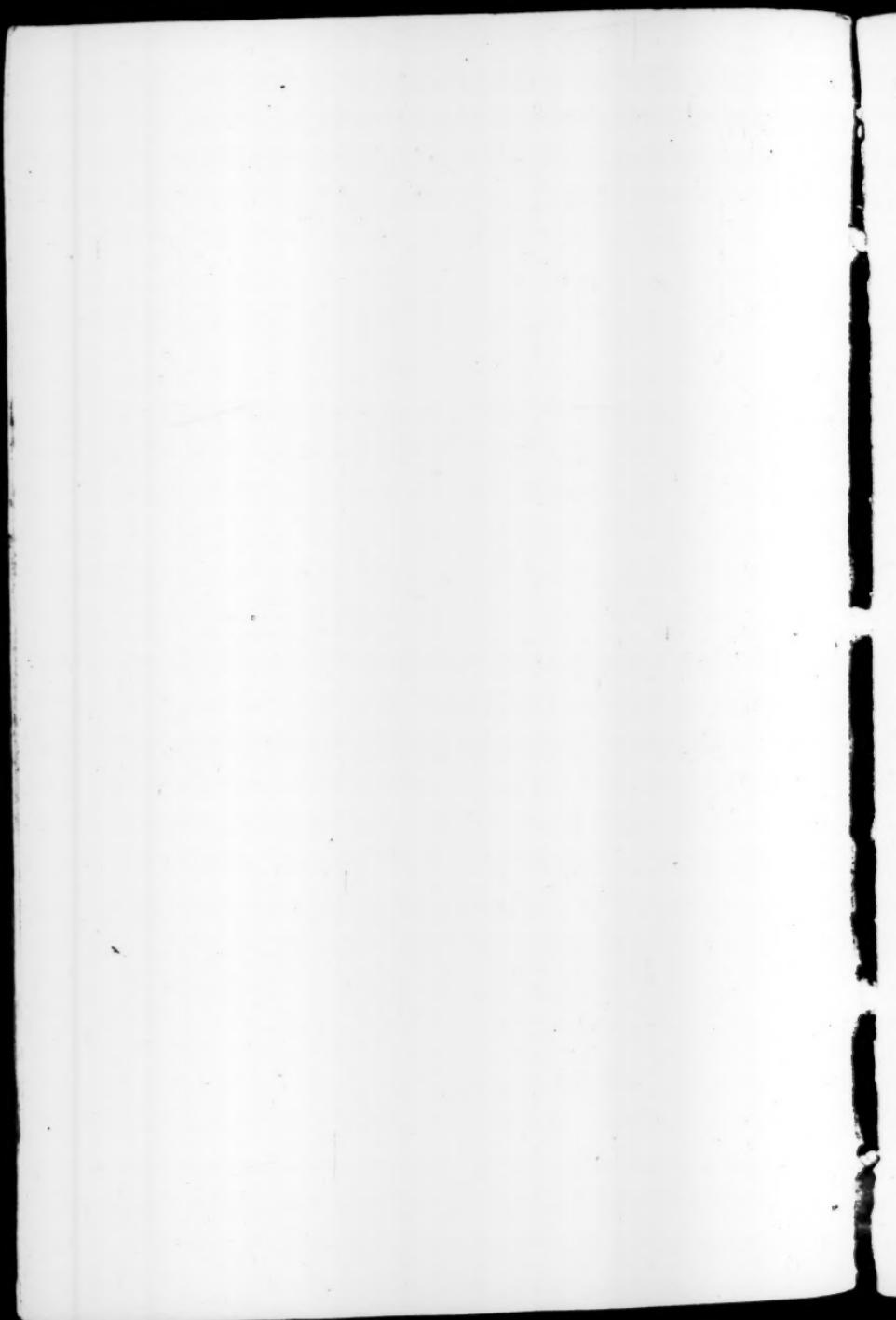
could it be, but I w^wll w^wth Job, desire
that my words were printed in a book,
Job 19.23. when I was censured with those buil-
Genes. 11.4. ders to haue framed a Babel, when I
penned this Treatise, which if with
Mephibosheth, it bee lame, it is no
wonder, for how can it cast away the
crutches, sith it came lately from the
wombe of an immature braine? I for-
bear to tell you in how short a time, I
squared and erected the fabrique of
this small discourse, lest I should com-
mend my selfe for a prompt wit. They
which view it through the perspective
glasse of judgement, may easily dis-
cerne, that I haue not fetcht one drop
of matter frō the conduit of an Index.
I could haue wished, that some curious
workeman had had the polishing of
this text, which might haue fastned
the ouches of learning vpon the sides
thereof. I hope the world will bee con-
tent once with Archesilaus to heare a
harsh voice, that it may conceiue grea-
ter

ter pleasure, when it heareth a skilfull
singer. I lanch forth with alacritie,
now I know that they which thinke
themselues neuer wise enough, vntill
they can find faults in other mens in-
uentiones, are accounted fooles in wise
mens apprehensions.

Ad ingenuum adolescentem A-
lex. Spicer amicum suum.

Quærerit Alexander mundana &
magnus habetur
Ipse petens magno, cælica, maior
eris.

S. Greaves S.T.P.





DAVIDS PETITION.

Keepc thy seruant also from presumptuous sinnes, Psalm. 19.13.

Heb. Prides.



*It am silentio transfigere, (as one speaketh) to passe time in silence, and so di pose of euery thing that the world may not be the better for any thing, it causeth a man not to bee remembred, a Christian not to bee regarded, a professour to be worthily censured ; and therefore *David*,*

B who

Dauids Petition.

who was a fit subiect vnto these three predicates, a Man, a Christian, a Professour, sith he was the last which containeth al the rest, knowing more then any man, and desiring that any man should know as much as he, wil write *Sepher Tehillim*, a booke of Psalmes. If you aske why man is borne, the answer is, to glorifie God: euery ciuill, much more euery theologicall discourse aimeth at this, that there may bee ~~soȝð 81a~~, glory and dominion, might power, &c. ascribed vnto him, who sitteth in the heauens for euermore. Surely this Psalme, out of which I haue chosen my text, may iustly challenge that prerogatiue vnto it selfe, which is attributed vnto the whole booke of the Psalmes to bee *Epitome totius theologie*, the very compendium of all theology: for if you marke, you shall see there is not one verse but can carrie a branch

*Musculus in
prefat in
Psal.*

Dauids Petition.

branch, and sing an *Hosanna* vnto the God of heauen. *Dauid taketh the matter of his panegyrick, either from the Lord, or from himselfe: from the Lord, and that two waies, either ab extrinseco from things visible. The heauens declare the glory of God, and the firmament, &c: vers. 1. or from an inward operation of his ordinance, the Law is perfect to convert soules, vers. 7. from himselfe, acknowledging his owne imperfections, whereby he glorifieth God: sith when man is hum- bled, God is magnified: Clense me Eras. in 19. from my secret sinnes, vers. 12. and* *Humilitas animi sublimitas Christi.* *knowing that their was a higher power, which could instruct him, lest hee erred, direct him lest hee swerued, vphold him, lest he滑ed, or rather falled, hee prayeth to bee kept from his presumptuous sinnes. I may fitlie say of my Text what Elihu did of*

B 2 him.

Dauids Petition.

Job 32.18. himselfe, it is full of matter: the particulars are limited, and they are sixe: First, the prime obiect of the eye of *Dauids* request, keepe. Secondiy, vnto whom it is exhibited, *vnto the Lord*. Thirdly, by whom, *by Dauid*. Fourthly, an indistinct illustration of the petitioner implied in this affixe *ca*, or pronoune *tuum*, *Lord, I looke like one of thine, that thou shouldest defend me*. Fifthly, the matter from which hee desireth to be secured, *from sinne*. Sixthly, the adiunct, *presumptuous: Keep thy seruant also from presumptuous sinnes*. *Keep in*, the 1. you haue Gods aide implored: *keep thy* in the 2. you haue a propertie specified: *keepe thy seruant* in the third you haue *Dauids* humilitie noted: *keepe thy seruant from sinne* in the fourth you haue his weakenesse disclosed: *keepe thy seruant from presumptuous sinnes*, here are offences distinguished, and

Dauids Petition.

and presumptuous sinnes; those voluntarie *Goliachs* named, whose forehead I feare at this time I shall not hit.

Keefe: the word in the Originall is *Chasac*, which signifieth to forbid, *prohibe*, forbid me O Lord, as if *David* had thus spake. True it is most gratious Father, that many righteous haue desired too see those things which I haue scene, but could not see them. I am like her whom thou louest intirely, thine owne Church, as an Apple-tree among the trees of the groues famous among the sons of men. I was willing to professe as much of thee (I was so vnwilling to offend thee) as euer I did of Ierusalem, and wish that my tongue might cleave vnto the roofe of my mouth, if I forgot *Psal. 137.* thee: yea, if I did not pre- 5.6. ferre thee aboue my chiefeſt ioyes

Dauids Petition.

but Satan hath so followed me,
that I haue, Oh, what haue I done!
I sigh to remember it, and I trem-
ble to thinke vpon it: I haue forgot
thee, so that my transgressions are
increased, and my sins exceeding-
ly multiplied in thy sight: and for
ought I know, vnlesse thou art
pleased to sustaine me, I may well

Psalm. 32.6. professe my selfe a worme, and no
man; for I shall be a continuall in-
habitant in the caues of earthlie
and sinfull concupiscences: so that
questionlesse you anticipate the
doctrine, and suppose, it must ne-
cessarily be this, That when a man
would haue the power of his cor-
ruptions abated, he must goe vnto
God by prayer. Wee reade, that
when one of the sonnes of the Pro-
phets saw his axehead, which hee
had borrowed, sinking to the bot-
tome of the water, hee cried vnto
Elis̄.1, who did cast in a sticke, and
made

King. 2.6.
5.6.

Davids Petition.

made it swimme vpon the top of the water: so when wee feele our soules and bodies, which are but lent vs of the Lord, being pressed downe with the weight of transgressions, sincking toward the botome of endlesse perdition, wee must crie, alas Master sau vs, or we perish: that he may cast downe a bough of his supporting grace, which is able to sustaine vs, when with *Peter*, we are almost ouerwhelmed. *Mat.14.30* Pray vnto your Father, saith our Sauiour, that you bee not led into temptation, *Matth.6.13*. *Is any afflicted* outwardly by others, or inwardly by his own transgressions: *προσεύχεσθε*, let him pray, *James 5.13*. You can hardly open the booke of *Plalmes*, but you shall find *Danid* at his prayers, and the wise man like *Paul*, feeling a strugling within him, not daring to encounter with his owne infirmities, because they

Rom.7.23.

Dauids Petition.

were too many for him, goeth vnto God, and desireth him to dispose of him, Prou. 30. 8. It was *Salomons* speech vnto the Lord, that if an army of transgressions came to besiege him the best weapons, he could find to repell them would be a troupe of prayers, and

Kings 1.8. why so? Although our sinnes bee
Exod. 14. 27 as many as *Pharaohs* followers, yet

Job 6. 20. one drop of water proceeding from a pensiue heart, and running downe a sorrowfull cheeke can easily drowne them. Though they be as tall as the walles of *Ierico*, yet the voice of a Christian petitioner can ouerturne them. *Hezekiah* was sicke, and prayer recouered him, *Esay* 38. 5. *Ieroboams* hand was withered, and prayer did restore it to him. 1. King. 13. 6. One was deafe, and prayer made him heare. *Marke* 7. 35. Others were blind, and prayer gaue them sight,

Dauids Petition.

sight, Matthew 20.34. if wee bee
crafie, so that not onely with *Heze-
kiah* wee lie vpon our pillowes of
weakenesse, but also with *Ammon*
vpon our beds of wickednesse. If
the hand of our faith bee dried vp, *Sam. 2.13.6*
that we cannot catch hold of *Iesus*
Christ; if our eyes be dimme that
we cannot see him; our eare deafe,
that we cannot heare him, so that
hee is angry with vs, whose de-
sire is to haue vs reconciled to him,
let *Prayer*, like *Abigail*, speake for
vs, our fathers ioy, a multitude of
requests which are pleasing vnto
him, then hee will heale vs, at hee
did them, and haue mercy vpon vs,
as hee had vpon *Epaphroditus*:
Philipians 2. 27. VVhen trans-
gressions sting a man vnto death,
whether should he goe to be hea-
led, but vnto *Christ Iesus*, who is *the*
life? VVhen transgressions cause
a man to goe out of the high way

to

Dauids Petition.

to heauen, & leefe himselfe among
the briars of this world, whether
should he goe to bee directed, but
vnto Christ Iesus, *who is the way?*
when transgressions place a man in
the sphere of error where falsehood
is predominant, whither should
he goe to bee instructed, but vnto
Christ Iesus, *who is the truth?*

John 14.6.

When a man prayeth vnto God,
then he thinks vpon him, when he
thinkes vpon him, if he be not no-
toriously infamous, he will not sin
against him; no, then the sluice is
plucked vp, and the stremes of
transgressions gush vpon vs when
we forget him: agreable vnto the
speech of learned *August.* *Anima*
cogitas per corporis vita; anime vita deus; sicut
versa & ini- expirat corpus cum amittit animam,
qua per fici. sic expirat anima cum amittit Deum,
Cyril. cat. 2. The life of the body is the soule;
the life of the soule is God, as the
bodie is dead when it hath lost the
soule,

*Ser. 6.de
v.d.s. Mat.
cum dei obli-
uisceris tunc
cogitas per
versa & ini-
qua per fici.*

Dauids Petition.

soule, so the soule is extinct and rotten, when it hath lost God. When we do not remember him, hee is dishonoured; hee giues vs plentie, and we abute it: our eyes behold vanitie, and are intangled with it; his Sabaths are prophane, and wee take no notice of it; his commandements are broken, and wee helpe to doe it; hee giueth vs meanes to liue well, but we vse the meanes to liue ill; we which liue by him, liue as though we liued without him; our whole life is nothing else but a sinke of sinne, and mappe of miserie. So that haue we any hideous inmates in the chambers of our hearts, which hereafter will cause vs with *Sampsons* wife, to *Indg. 14.17.* mourne (if we retaine them) while others are in ioy and solace, and would we leauie them, we knew the way and meanes to accomplish it. Haue we *Achans* couetousnes, and would

Dauids Petition.

would wee haue a stone to dash it: Ioshua 7. 25. Haue wee *Achytophels* wicked pollicie, and would wee haue a cord to strangle it: Samuel 2. 17. Haue wee *Absolons* disobedient rebelliousnesse, and would wee haue a speare to pierce it, Samuel 2. 18. Haue wee *Holofernes* drunkennesse, and would wee haue a sword to smite it: Iudeth 13. 8. Haue wee Ierusalem's wantonnesse, and would wee haue a hand to shiuer it: Hos. 4. 14. Haue we *Ioabs* treacherie, and would we haue a *Benaiah* to vanquish it. 1. King 2. 34. Haue we many gricuous and loud crying sins in vs, and would we haue them taken from vs. Let vs go vnto God by prayer, who can dash couetousnes, strangle deceitfulnes, represso rebelliouenesse, smite drunkennes, weaken voluptuousnesse, cut off perf-

Danids Petition.

perfidiousnesse, and in oneword,
keepe vs from our presumptuous
sinnes. I reade in *Plinic, lib. 8.*
nat. cap. 12. that when the
Dragon clingeth about the E-
lephant , and so much endan-
gereth him , hee goeth vnto a
rocke , dasheth him in pee-
ces , and so confoundeth him. *Apocalyp. 12*
So when wee feele the Diuell ,
that old Dragon , clasping a-
bout vs with the pawes of trans-
gressions , as the Dragon doth
the Elephant, or like those *Phi- Tacitus.*
listæ in Egypt qui amplectuntur *Arma ex deo*
ut strangulent, Who doe im- *sumunt qui*
brace , that they may strangle, *bis sol's con-*
wee must remember to dash *fici possit bo-*
him against a rocke , I meane *stis. Beza in* *5. cap. Ephes.*
Christ Iesus , who is the su-
rest rocke, who can bruise him,
that hee rise no more, lame him
that hee come not vnto vs ,
blinde him , that hee cannot
fee

Dauids Petition.

see vs, and (which is best of all) cut out his tongue, that in the day of wrath he cannot speake against vs. It was the complaint of the Lord,

*In m: ximis
erumis qua
main peccati
to liberatio
exspectanda
sit non a
mundo, a car-
nis brachio,
ab hominum
auxilio, &c.
sed a Deo
qui rebus
dominatur
omnibus.
Bacanus in
orat. deo.
con. quarta.*

that when Ephraim saw his sicknesse, and Iudah, his wound, they went to the Assirians, and sent to Iareb, yet could not be holpen, Hosea 5.15. If when a swarne of transgressions, the diuils hornets sting the fawning courtier, he goeth but to his complementall pollicie: the magistrate, and he leaneth vpon his eminency: the visurer, and he trusteth to his bonds of parchment, and bagges of money; the idle loyterer, and he relieth upon his company: the wise Scholer, and the wittie Poet, and they vpon their often abused ingenuitie; the Tradesman, and he vpon his gaine and supposed honestie; briefly any man, and he like Saul, runne vnto the Witch of naturall deuices, and preferreth neuer

Dauids Petition.

a petition in the court of heauen,
neuer a *chasoc*, *Keefe mee, O Lord,*
from my presumptuous sinnes, misera- *Job 16.2.*
ble remedies are these, as *Job* said
of his comforters ; their hearts
may still be as ful of transgressions,
as a Citizens shope is of fashions.
Philosophie neuer taught me, that
inferiora agant in cælestia, man is but
a sublunary creature, dust and a-
shes, wickednes is described to be
otherwise spirituall, we must fight,
saith the Apostle, ~~apic. ad corin. 10. 4~~ *Ephes. 6.12.*
~~monstrat~~ ; and therefore sith it is im-
possible that men should subdue
them, wisely and religiously doe
they, who flie vnto God for suc-
cour. We reade that when *Adam*
had sinned against God, hee fled
from him, *Genes. 3.* yet surely their
are some of the sonnes of *Adam*,
who , when they haue sinned a
gainst God, will flie vnto him.
Some there are, who as *Dauid* spea-
keth,

Dauids Petition.

keth, will amor belebhabh gnalmish-
cabb, commune with their hearts vp-
on their beds, which in the temple
are devout, and in their houses
pray in their closets, the doctrine

1.Sa.14.26. which I haue selected is vnto them
as the wood was vnto *Jonathan*
which dropped hony, it can much
refresh them, and tell them that
they take a good course to hinder
the growth of iniquitie, and doe
well to cry vnto God against those
sinnes on earth, which otherwise
would crie against them vnto God
in heauen. I know not what reason

*Plut in vita
Numa.* *Numa* had when hee sacrificed, to
thinke his enemies could not van-
quish him, but surely a Christian
hath iust cause to perswade him-
selfe, that when hee prayeth, his
transgressions shall not insult ouer
him. Happie are those, who like
them in the Primitiue Church, are
noted for their feruent and incel-
sant

Eusebius.

Dauids Petition.

sant prayers which they make vnto
God, although the world like *Da-
rius*, threaten to teare them, if not
with the pawes of Lyons, yet with
the fangs of censure. Let them with
Ahimaaz, alway desire to runne this
race, and they shal obtaine a crown
of righteousnesse in the last day. A-
gaine, *Dauids chafoc*, his keepe mee,
O Lord, from my presumptuous sins,
informeth vs, that they which are
of the Church militant, are not so
clean, but they may be vntid, nor
so firme, but they may bee streng-
thened, nor so pure, but they haue
neede of prayer: The Church of
God is not as *Aug.* said, he would
endeuour to haue his congrega-
tion *sine macula sine rrga*, without
spot, without wrinkle, no, the con-
fesseth her selfe, that *as she is comly*, *Cont. 1.5.*
so she is blacke. If perfection be here,
morall Philosophie bideth vs
seeke no farther; and Scholles

Daniel. 6.7.

Sam. 2.18.

2.Tim. 4.8.

Cont. Papist.

*At.uech. Ca-
thar.*

Carpocrat.

Nonarian.

Eccl. See M.

Craftsman for.

at P. C. pag.

27.28.

know

Danuds Petition.

know, that where perfection is,
there is an *non ultra*, but wee seeke
one to come. I leauie this probleme
Titus 3. 13. to some skilful *Zenas*, and forbeare
my selfe, lest while I seeke to con-
fute curious precisenesse, I giue
libertie vnto wicked licentiousnes,
lest I couer *Goliahs* forehead,
make a helmet, to sauе harmelesse
the head of transgression, and build
a sanctuarie for sin to flie too. Let
this one petition of *Danuds* teach
vs, to preferre many petitions of
our owne, sith we want that which
David prayed for, and if we find an
vnwillingnesse and lumpishnesse in
our selues to pray, then let vs pray
that we may pray alway to be kept
from our presumptuous sinnes,
and so I passe from the petition,
vnto him which did exhibit it,
which should bee *David*, but is so
disguised, that I am ready to de-
mand,

Danids Petition.

mand, as the Eunuch did of *Philip*, *Act 8.34.*
Speakest hee this of himselfe, or of
some other?

gnabhdæca.

Thy seruant.

It is the obseruation of a Heathen Poet, that man was so made, <sup>*De lomini*
sublime de-
dit, &c.</sup> that hee might looke vpward; it seemeth *Dauid* vsed that creted gesture, when hee penned this portion of Scripture, for if hee had looked round about him, the sight of his courtiers might haue induced him, or downward vpon himselfe, his glittering apparrell, with dumbe oratorie, might haue perswaded him to haue stiled himselfe somewhat more then *gnabhdæca*, a seruant: but *Dauid* knew vnto whom hee spake, euен to the Lord, so that the

C 2 doctrine

Dauids Petition.

doctrine is obuious , and that is this :

When a Christian prayeth for any thing at the hands of God,hee must doe it with humility and lowlinesse of mind. I reade,that when the Anemolian Embassadours came vnto *Utopia* richly apparelled, the *Utopians* did reiect them, and did their best obseruance vnto their seruants, who were meanelie clad ; if wee like the Anemolians send our Embassadours, I meane our petitions vnto God, bedecked with the trappings of pride, and spangles of loftinessse,they will bee put by, while a submissiue suite, clad in the bare weed of humilitie shall finde easie accesse vnto the God of heauen. The tongue is not so ready to expresse it, and desire God to bestow,as the Lord is readie to receiue it, and grant what man desireth,hee will bow downe himselfe

*In Utop.T.
M.M.*

Dauids Petition.

himselfe rather then not heare : E-
say 66.2. The wise man seemeth
to be the Prophets echo, the *crie*
of the humble pierceth the cloudes, it
will not returne before that be gran-
ted, for which it was comenched, Ec-
clesiasticus 35.17. Witnesse the *mus proside-*
request of lowly minded Abraham *litate sua*
for sinfull Sodome, for her punish-
ment was deferred, Genes.18. and
the prayer of the submissiue Ca-
naanite for her distressed daugh-
ter, for she was healed, Mat.15.28.
Humilitie on earth, causeth a high
respect in heauen. *τανατός οὐαὶ τοι* *καὶ πολὺ φόβος σου*. It was Samuels in-
terogation vnto Saul, when thou *Iames 4. 10.*
wast little in thy owne eyes, was thou *1. Sa. 15. 17.*
not great in the eyes of God ? and it
was the speech of a learned Wri-
ter, *Qui sibi displicent deo placent, in-* *to eris apud deum pretiosior, quanto in her.* *Aug. ad fr. 12.*
ser. 12 *eris ante oculos tuos despectior.* To
fall out with thy selfe is the next

Dauids Petition.

way to make God thy friend, thou
shalt bee so much more glorious
in the sight of God, by how much
thou art the more ignominious in
thy owne aspect. Wouldest thou
with *Gedeon*, not bee vanquish-
ed: Judges 6.16? Wouldest thou
with *Rehoboam* and his Princes bee
pittied: Chronicles 2.12? Woul-
dest thou with Niniueh not bee
ransacked: Ionah 3.10? Woul-
dest thou with the prodigall
child bee embraced and kissed:
Luke 15.20? Wouldest thou
with *Hanna* haue thy request gran-
ted: 1. Sam.1.20? then remember
that thy prayer bee in the sight of
God poore like *Gedeon*, sorrowfull
like *Rehoboam*, clad in sackcloth like
Niniueh, submissiue like the prodi-
gall, a handmaide like *Hanna*, in
one word humble. Haue we prai-
ed vnto God to release vs of our
infirmities, and yet (as *David* de-
man-

Dauids Petition.

manded) hath the Lord shut vp his Psalm.77.
louing kindnesse in displeasure? hath
he not granted our requests? it is
not onely conjecturall but proba-
ble, that we prayed with the Pha-
risies, not with the Publicans
voice, wee did pray, but it may
bee wee did rather command then
pray, and then the Apostle return-
neth our answer, *wee aske and haue Luke 18.*
not, because we aske amisse. Did we ^{desiring & hope}
pray, and did we want humility? we ^{being tormented}
went to vnlocke a dore, but forgot
the key, how could it bee but wee
must bee excluded? Did wee
pray, and did wee want humility?
We built a house, but forgot the
foundation, how could it be but it
must be ruined? did we pray, and
did we want humilitie? with the
Moone wee went to shine, but for-
got to borrow light of the Sunne.
How could it be but we must be e-
clipsed? Did we pray, and did wee

Dauids Petition.

wont humilitie? wee went to saile,
but forgot a sterne, how could it
be but we must bee shipwracked?
did wee pray, and did we want hu-
mility? wee preferred a suite, but
knew not how to speak, how could
it be but we must be denied? wee
went away *sine premio*, without a
reward, because we came, *sine prece*,
without a prayet. It was *Jacobs* dis-
creete pollicie so to dispose of his
retinew, that if *Esau* did smite one
company, the other might escape
Genes. 32.8. If wee guiding our
supplications with the sterne of
presumption, haue caused them to
dash against the rocke of a flat de-
niall, or made the reaking cauernes
of Gods iudgement smoke more
vehemently against vs, let our pe-
titions, which wee are to exhibite,
be like *Gedeons* fleece, wet through
with the dew of humilitie of a low-
ly and heauy qualitie not puffed

Danids Petition.

vp, that so they may not miscarry, but like *Jacob*, obtaine the blesſing which they goe for. And let vs leарne to be cautious and wary, if when the scholler praieth, the diucl suggest to him, that hee hath leарning, and a good wit, why ſhould hee be humble? if the rich man, and hee hath goods and poſſeſſions, why ſhould hee be humble? if the libertine, and hee hath much acquaintance, why ſhould hee bee hūble? the Lawyer & hee hath many fees to come to him, many clients to attend him, why ſhould hee be humble? if any man, and hee tell him, hee hath ſome good parts in him to commend him, why ſhould hee bee humble? Let vs anſwere, prayer can find but bad acceſſe vnto God, vntleſſe ſhe haue humilitie for her vſher. *Joseph* would not be ſcene if *Beniamin* were away, and *Gen. 44.23.* God will not heare, if ſhe be wan-
ting

Dauids Petition.

ting. If pride, that nature pleasing viper hang vpon vs, let that which *Bernard* telleth, bee a motiue to make vs shake it from vs, *Illud deperditur quod non humilitate conservantur*, the best gifts are but guilded poysons vnto our pallats, vnlesse humilitie season them, better we neuer injoyed them, then that they should make vs soare vp into the region of insolency, and so become strangers in that best Ierusalem. If the Angels be peremptorie and high-minded, God will throw them frō him, though their prerogatiues were incomparable, the possessed heauen. It *Adam* aspire: God wil turne him out of paradise, though his wisedome was admirable, he inhabited Eden. If *Nebuchadnezzar* insult, the beasts must be his cōpanions (as though pride were not fit to keepe company with men) though his dignity were

Pet. 2.2.4.

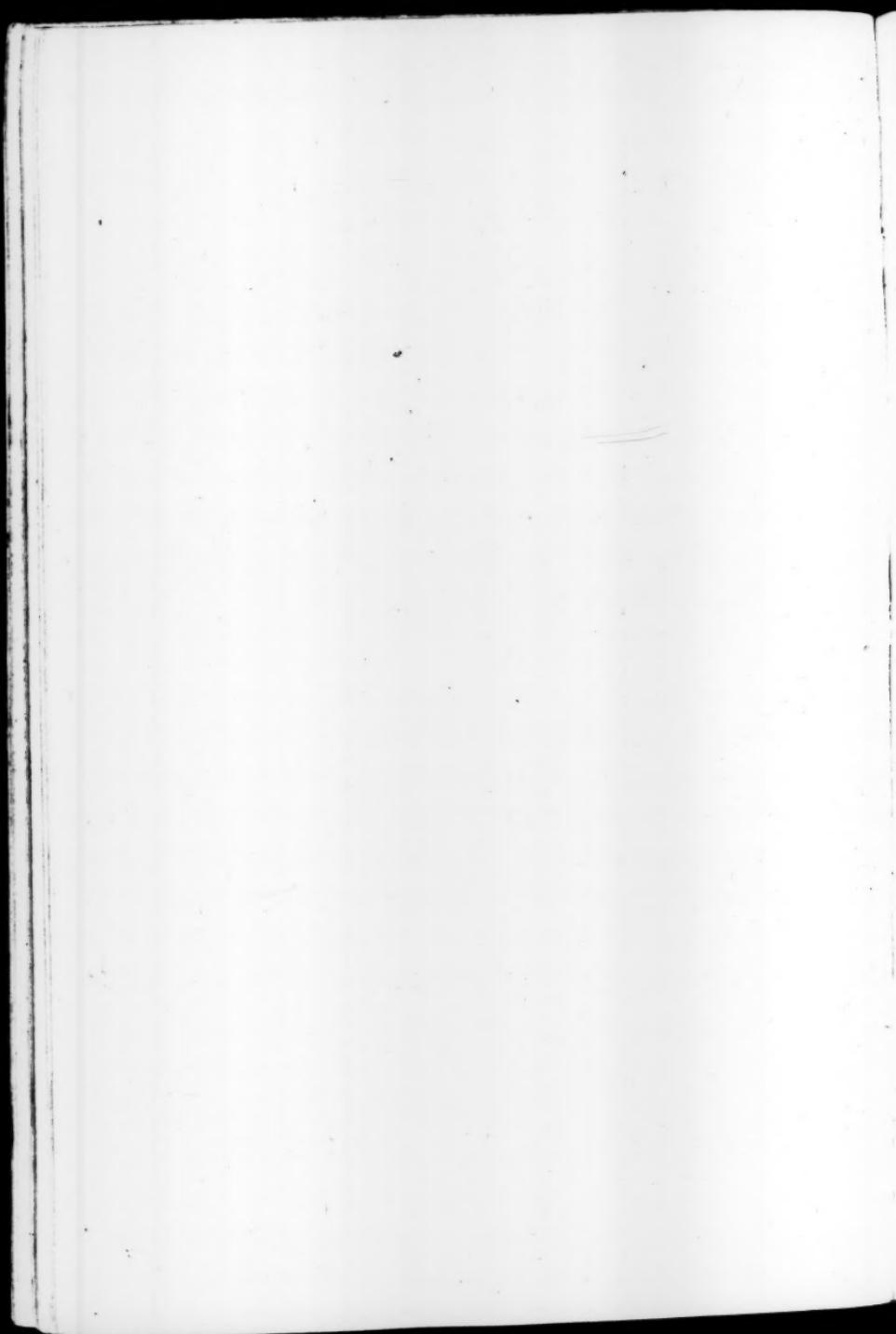
Genes. 3.24.

Dan. 4.33.

Davids Petition.

were great, he ruled Babel. Briefly, to wrap vp all in the lap of one word: when *Tamar* complained vnto *Ab'solon* against her brother *Ammon*, as well submissiuely as heauily she shewed her griefe: so when we goe to tell what hurt our owne sins haue done vnto vs, vnto our *Ab'sha-lom* Father of peace, we must do it with a contrite heart, and an humble spirit. So shall we, *who sow in teares, reape in ioy*: and to end my *Psal. 126.5.* discourse with the end of this Psal. *Then shal the words of our mouthes, and the meditations of our hearts bee alway acceptable in the sight of the Lord, our strength and our redeemer.*

FINIS.



ME MIHI PRODIS?

Or,

A sinners soliloqui.

Lord, if thou doest say vnto me, as thou diddest vnto *Adam*, where art thou? Here am I with nothing to couer me in thy sight, but that which doth make me vgly in thy sight. For spirituall graces I haue been so seldome a begger of them, that I am now altogether become a begger in them. With eager pursuite haue I followed those things which the world fauoreth, which may vndoe me: but haue wilfully neglected those things which thou commandest, which may preserue me. *Zacheus* climbed vp to view thee; once viewed, did entertaine thee, a godly action: I desire to know thee, being knowne, I dishonor thee, an impious disposition. If a Kingdom may

may be had, *Saul* will leauue his asse
to get it. If an asse may be gotten, I
a kingdome to haue it. My conceit
is better of *Abanah* and *Pharpar*, then
of all the waters in Israel, and vnder-
valuing glory, eternitie, heauenli-
nes, I esteeme infamy, vncertainty,
basenes. To do any thing wel, is the
next way to make me do al things
ill: my hart swelleth, because I can
do better then some, and so is cor-
rupted that I doe worse then any.
My profession sheweth that I am
thine, my actions shew I am none
of thine: the disagreeing *of both in*
me, maketh mee suspect I haue *nei-*
ther from thee. Oft haue I vowed
with religious pietie and politick,
ciuilicie to estrange my selfe from
Mesbeck, that nest of vanitie: but
wanting grace to goe to thee, who
could haue granted what I intēded,
I haue fallen oftē into those things,
which I most abhorred. *Lord*, the
world

world endangered me, it is so infectious, I feele it sensible; *Lord if thou*
wilt, thou canst make me cleane, such
is thy power, I hūbly craue it. *Lord*,
Satan knoweth how to wound me,
and he will attempt it. *Lord*, thou
knowest how to succour mee, doe
thou vouchsafe it. Thou hast giuen
me antidotes to preuent sin, suffer
me not to make the nurse to foster
sinne. Let the talent of thy gifts,
which I haue lauishly spent to
shew my follie, be henceforth zeali-
ously imploied to shew thy glory,
lest I bee seuerely censured at my

Masters comming, which is
sure to be, yet vncertaine
when to be.

FINIS.